

**The Coming Destruction of Israel
And The Coming Restoration of Israel
Amos 9**

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Amos is going to deliver good news and bad news and then good news again.

There is precedent for this in the Bible.

In the Bible, we find examples of good news tied with bad news. A good example involves a King by the name of Saul. Towards the end of his life, he had drifted away from faithfulness and did something he was not supposed to do, he sought advice from a psychic. He knew better as he had earlier followed the law. "Now Samuel had died, and all Israel had mourned for him and buried him in Ramah, his own city. And Saul had put the mediums and the necromancers out of the land." (1 Samuel 28:3, ESV) Saul had relied heavily on Samuel for advice before he broke bad. He did not follow all the advice though.

God was silent and no longer talking to Saul due to his consistent disobedience and faithlessness. God becoming silent is not an unusual event, as we learned in Amos 8.

Saul had drifted away and moved very far from YAHWEH. So, he decided to seek advice from the sources that the world would use.

He went to his not so local psychic. Problem though, he had been executing them per the Torah, so he had to disguise himself to do this, and he went in the middle of the night.

But God knew exactly what he was doing.

1 Samuel 28:8–14

“So Saul disguised himself and put on other garments and went, he and two men with him. And they came to the woman by night. And he said, “Divine for me by a spirit and bring up for me whomever I shall name to you.” The woman said to him, “Surely you know what Saul has done, how he has cut off the mediums and the necromancers from the land. Why then are you laying a trap for my life to bring about my death?” But Saul swore to her by the LORD, “As the LORD lives, no punishment shall come upon you for this thing.” Then the woman said, “Whom shall I bring up for you?” He said, “Bring up Samuel for me.” When the woman saw Samuel, she cried out with a loud voice. And the woman said to Saul, “Why have you deceived me? You are Saul.” The king said to her, “Do not be afraid. What do you see?” And the woman said to Saul, “I see a god coming up out of the earth.” He said to her, “What is his appearance?” And she said, “An old man is coming up, and he is wrapped in a robe.” And Saul knew that it was Samuel, and he bowed with his face to the ground and paid homage.” (ESV)

The witch did not bring back Samuel, all she could do was bring up imposters; but God did something here. She was used to a specific set of demons or fallen angels in her business.

They are not the one who showed up, to her terror, Samuel’s spirit really does come back from the dead. She identifies him as an Elohim, a spirit being, and he brings bad news and good news, if you like a left-handed twist to things.

1 Samuel 28:15–19

“Then Samuel said to Saul, “Why have you disturbed me by bringing me up?” Saul answered, “I am in great distress, for the Philistines are warring against me, and God has turned away from me and answers me no more, either by prophets or by dreams. Therefore I have summoned you to tell me what I shall do.” And Samuel said, “Why then do you ask me, since the LORD has turned from you and become your enemy? The LORD has done to you as he spoke by me, for the LORD has torn the kingdom out of your hand and given it to your neighbor, David. Because you did not obey the voice of the LORD and did not carry out his fierce wrath against Amalek, therefore the LORD has done this thing to you this day. Moreover, the LORD will give Israel also with you into the hand of the Philistines, and tomorrow you and your sons shall be with me. The LORD will give the army of Israel also into the hand of the Philistines.”” (ESV)

There is also a promise at play here too. “If a person turns to mediums and necromancers, whoring after them, I will set my face against that person and will cut him off from among his people.” (Leviticus 20:6, ESV)

The Conversation

- Saul – What should I do?
- Samuel – Why are you bothering me by asking, God has turned from you and given the throne to David, just like I said He would. God keeps His promises (Leviticus 20:6).
- The Philistines are going to beat you tomorrow.
- You and your sons are all going to die tomorrow (Leviticus 20:6). God keeps His promises.
- Good news, you and your sons will be here with me by this time tomorrow.
- See you then.

Looking here at Amos 9, there is really good news here at the beginning of the chapter, leading to really bad news and then outstandingly excellent news.

First the really good news – God keeps His promises. All of His promises including the ones tied to the blessings He promised for faithful living, and the curses He promised for unfaithful living. Shades of Saul and the psychic.

The vision that Amos has here at the beginning of chapter 9 is a vision of a promise keeping God, and that is also the bad news.

In this final vision, God “stands at the altar, the very center of the nation’s life. It was there that Israel’s primary loyalty to God had been compromised with pretense, hypocrisy, and apostasy. Syncretism with foreign Gods had disavowed their historic monotheism. The altar should have been a place where they claimed their peace with the one true God. It was meant to be the dynamic center of the nation’s total life. Instead, it had become the emanating source of the pollution of the moral, economic, and political life of the nation. The altar of the vision symbolized the rotten core of an apostate people.” (Ogilvie 1990, 368)

We like to think of the promise keeping God as the one who only blesses, but there is another side that is also tied into His promises and promise keeping; that has to do with discipline as well as judgment for those who turn away from Him or reject Him.

Jesus talked about this with Nicodemus one evening.

John 3:36

“The one who believes in the Son has eternal life. The one who rejects the Son will not see life, but God’s wrath remains on him.” (NET 2nd ed.)

In one verse, Jesus gives us a road map for eternity tied to the promises of God. The first promise – the one who believes in Jesus, His death on the cross and His resurrection, will be saved. (Romans 10:9) “For by grace you are saved through faith, and this is not from yourselves, it is the gift of God;” (Ephesians 2:8, NET 2nd ed.)

But there is another promise here too. If there is no belief, then there is no change of destination. The wrath of God remains on them. That too is a promise. The good news, God keeps His promises, the bad news, God keeps His promises.

Amos 9:1

“I saw the Lord standing beside the altar, and He said, “Strike the pillar capitals so that the thresholds will shake, And break them on the heads of them all! Then I will put to death the rest of them with the sword; They will not have a fugitive who will flee, Nor a survivor who will escape.” (NASB 2020)

This is the fifth vision that Amos has. There have been warnings, there have been references to the grace of God, all of which has been rejected on behalf of the nation by Amaziah and his refusal to tell of the offer of grace tied to repentance to the king.

The continual rejection has had an impact as now we see YAHWEH standing on or beside the altar and He is prepared to take action. The altar was where God wanted to meet His people with grace, but that is not going to be the case now. We are not told if this the altar at Bethel or the one in Jerusalem. What we do see though “is a prophetic pictorialization of the destruction of all the false altars of Israel and, indeed, all false worship everywhere in time to come. The central thread throughout the vision is the judgement of God upon covenant-breakers. The immediate object of this divine visitation is Israel (Samaria). The ultimate object is surely the destruction of the temple in Jerusalem and the end of the Old Testament era. There will, of course, be a general judgement at the end of the present age, when the Lord Jesus Christ returns and the whole of history and the plan of redemption is consummated. This would appear to be beyond the immediate scope of this passage, but the holiness of God and the absolute certainty of his just judgement must be a proper avenue of application to all who hear the message of God’s Word today.” (Keddie 1986, 120-121)

Something similar happens in the New Testament. In Revelation Jesus talks about the need for repentance in 5 of 7 churches. For all but two of them, there is the threat that without repentance, Jesus will personally remove their lampstand. As He delivers this message to John, He too is standing for action, just as YAHWEH is here in Amos.

Revelation 2:5

“Remember therefore from where you have fallen; repent, and do the works you did at first. If not, I will come to you and remove your lampstand from its place, unless you repent.” (ESV)

The message we see here is that God is personally involved with His people. For Israel, there was the need to remain faithful and obedient to the Torah. For the church, there is the need to remain faithful and obedient to Christ.

For the Old Testament believer, they met God at the altar so when He says He will destroy that environment, that is the same as Jesus saying He will remove the lampstand. The implication, God’s people have ceased to be God’s people. Apostates are not what He is looking for.

Unpacking this, it is more universal than just for Israel at this point. Yes, the false gods of Israel will be destroyed, and all of the places of worship will come down. But notice YAHWEH does not say this applies to Israel or Judah only, He does not name a nation at all.

God is going to judge His people, that much is clear. But could He also be talking about the destruction of the altar in Jerusalem?

What we do know is that YAHWEH is in the place where normally His people would come seeking Him, but they haven’t been seeking Him for some time now.

The Lord is next to the altar and the waiting is over. He instead issues two commands. Strike the top of the pillars supporting the roof hard enough to shake the entire structure, like in an earthquake, and have it collapse on all of the people who have come.

We have already had the prediction of a coming earthquake. This quake will be powerful. “Its power is tremendous, for the whole building falls on the people who have come to the temple.” (Smith 1998, 360)

The first part of verse 1 has dealt with the destruction of the false worship facilities, but He is not done talking about judgement on those who are not destroyed in the earthquake. The focus shifts from the destruction of the place of worship to the destruction of the people.

Amos 9:1

“I saw the Lord standing beside the altar, and He said, “Strike the pillar capitals so that the thresholds will shake, And break them on the heads of them all! Then I will put to death the rest of them with the sword; They will not have a fugitive who will flee, Nor a survivor who will escape.” (NASB 2020)

Those who want to flee will not be able to flee, those who want to escape will not be able to escape. Flight is hopeless, hiding is useless, security from Yahweh is illusionary. The Israelites who believe that ‘God is with them’ (5:14), that no calamity will overtake them (9:10), will be in for a big surprise. (Smith 1998, 360-361)

There will be no escape for those who have survived the earthquake. No matter where they go, they will be found.

Amos 9:2

“Though they dig into Sheol, From there My hand will take them; And though they ascend to heaven, From there I will bring them down.” (NASB 2020)

There will be those who will try to hide from or escape the judgment, but this is YAHWEH they are dealing with. To emphasize that there is no escape, God lets them know that anywhere in the universe they go, He will still find them. Even if they go to the depths of sheol or the heights of heaven, they will still be found. There is no escape. God is omnipresent. But sheol?

Sheol “represents the lowest place imaginable (Deut 32:22; Isa 7:11) often used in contrast with the highest heavens (Amos 9:2; Ps 139:8; Job 11:8).” In Old Testament theology this realm was populated by spirit inhabitants in addition to the disembodied human dead. While the Old Testament credits God with sovereign oversight over the dead and the power to raise the dead, the realm of the dead is not equated with the presence of God. In fact, the domain of God (the “heavens”) was opposite, far above, that of the dead. It was the hope of the righteous to be removed from the underworld. (Heiser 2020, 9-10)

For us as believers the omnipresence of God is something we rejoice in and get excited about.

“Omnipresence means that God is everywhere present with His whole being at all times.” (Ryrie 1999, 46)

There was this idea in the time of Amos that a nation’s god was only present in or on the specific territory of that nation. As it pertains to YAHWEH, that is not the case. This cosmic geographical perception was based on an understanding they had of the events in Genesis 11 and descriptions in Deuteronomy 32.

The Old Testament therefore describes a world where cosmic-geographical lines have been drawn. Israel was holy ground because it was Yahweh’s “inheritance,” in the language of Deuteronomy 32:8–9. The territory of other nations belonged to other elohim because Yahweh had decreed it. (Heiser, *The Unseen Realm: Recovering the Supernatural Worldview of the Bible* 2015, 116)

But YAHWEH is not limited solely to one location as the Psalmist will point out.

Psalm 139:7–10

“Where can I go to escape your spirit? Where can I flee to escape your presence? If I were to ascend to heaven, you would be there. If I were to sprawl out in Sheol, there you would be. If I were to fly away on the wings of the dawn, and settle down on the other side of the sea, even there your hand would guide me, your right hand would grab hold of me.” (NET 2nd ed.)

Jonah learned that the hard way. God’s whole being is in every place. For example, His presence is in every believer.

Omnipresence does not mean that the immediacy of His presence does not vary. It does. His presence on His throne (Rev. 4:2), in Solomon’s temple (2 Chron. 7:2), or in the believer (Gal. 2:20) certainly differs in its immediacy from His presence in the lake of fire (Rev. 14:10). Though in the lake of fire people will be separated from the face-presence of God (2 Thess. 1:9, *prosopon*), they will never be separated from Him who is omnipresent (Rev. 14:10, *enopion*). There is obviously no presence of fellowship (for His face will be turned away from the wicked in the lake of fire) as exists when He indwells believers. (Ryrie 1999, 46)

Amos 9:3

““And though they hide on the summit of Carmel, I will track them down and take them from there; And though they hide themselves from My sight on the bottom of the sea, I will command the serpent from there, and it will bite them.” (NASB 2020)

Carmel was known for its thick forests and over a thousand limestone caves for hiding (Judg. 6:2; 1 Sam. 13:6; 1 Kings 18:4). (Smith 1998, 361)

There is no place there that He cannot find them. So being on a mountain doesn’t help, how about going to the bottom of the sea, again, Jonah tried this, and he learned a lesson about the omnipresence of God.

Jonah 2:1–2

“Jonah prayed to the LORD his God from the stomach of the fish and said, “I called out to the LORD from my distress, and he answered me; from the belly of Sheol I cried out for help, and you heard my prayer.”” (NET 2nd ed.)

God tells Israel that they can try and hide on the bottom of the sea, but He will send a sea creature to them to bite them.

Jeremiah 23:24

““Can a person hide himself in hiding places So that I do not see him?” declares the LORD. “Do I not fill the heavens and the earth?” declares the LORD.” (NASB 2020)

No place is hidden from the omnipresent scrutiny of the Lord. (Paul and Cross 1991, 279)

Are there any hiding places in the unseen realm? No, none. How about in extreme locations on earth, the top of a mountain or the bottom of the sea? Nope.

Amos 9:4

““And though they go into captivity before their enemies, From there I will command the sword and it will kill them, And I will set My eyes against them for harm and not for good.”” (NASB 2020)

If I go a very long way away, will that work? No, not even into a land far away as an exile is it possible to run away. That would mean being held prisoner outside of the land of YAHWEH, does that work? No, not hardly. Israel had access to the divine revelation of YAHWEH to His people and that would not change no matter where they would go to.

It is no longer some self-chosen route of escape which is in view but the forced march into captivity. “Before their enemies,” driven on by overseers, the Israelites are forced to move off to distant lands as deportees. Some in their despair may have magnified even this fate as a way to save their lives. But even they are pursued by Yahweh’s sword. (Wolff 1977, 341)

Romans 8:38–39

“For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.” (ESV)

Paul would agree with what Amos has taught. Nothing in the unseen realm and nothing in the physical realm can separate us from God. He is omnipresent. A change in our circumstances cannot separate us, no one can change that and there is no where we can go in this universe that would separate us. He is omnipresent.

A place of exile is not a refuge from YAHWEH. “In the ancient ritual of the covenant, the alternative of blessing and curse was set before Israel to make clear the consequence of loyalty and disobedience (cf. Deut. 27f.). The woe which Yahweh brings is sentence under covenant; this exclusion of good and announcement of evil fortune would have been heard as Yahweh’s legal verdict upon his people.” (Mays 1969, 155)

Because of their hardhearted, stubborn refusal to listen to the prophets, God was forced to use Amos to preach the Law in its full strength in an attempt to wake Israel from its sleepy complacency. (Steinmann, et al. 2006, 474)

The Northern Kingdom had strayed from YAHWEH and had willingly placed themselves into this position. God was still willing to forgive, but few were willing to repent and approach Him on His terms as stated by the Prophets.

The bad news of coming judgment is not going away this time. God stated that clearly back in Amos 8:2. It is not going to be delayed much longer. As a way to emphasize that, God describes Himself in such a way that there is clarity that He indeed has the power to do this.

Amos 9:5–6

“The Lord GOD of armies, The One who touches the land so that it quakes, And all those who live in it mourn, And all of it rises up like the Nile And subsides like the Nile of Egypt; The One who builds His upper chambers in the heavens And has founded His vaulted dome over the earth, He who calls for the waters of the sea And pours them out on the face of the earth, The LORD is His name.” (NASB 2020)

Once again, we get that wholly encompassing name of God. This is a song of praise as well as judgment.

One of the things we see here in two verses is “a hymnic doxology of judgment (that) glorifies the majesty of the Lord, affirming that he has the consummate power to carry out his threats of retributive punishment and chastisement just described.” (Paul and Cross 1991, 279-280)

God has the power to do this, and He outlines that in these two verses.

He has absolute mastery over all the earth in its physical substance (5a), its human inhabitants (5b) and its condition at any time (5c); the celestial (6a) and the terrestrial (6b) are equally open to His use, and all the elements, represented here by water and earth (6c), are His to do what He wills with. (Motyer 1984, 195)

There are two themes in this song of praise. YAHWEH, the creator of everything has the power to create the universe, and He also has the power to destroy it as well. Yes, He is indeed omnipresent, but He is also omnipotent. The entire universe follows the laws laid out by God, but not man, not Israel.

It is not possible to escape what is coming. This is “the Lord of heaven and earth, who sends judgments upon the earth with omnipotent power.” (Keil and Delitzsch 1996, 217)

We know God is everywhere, He is omnipresent, and now we know He is also omnipotent. There is no place to run or hide.

Hebrews 10:31

“It is a fearful thing to fall into the hands of the living God.” (ESV)

YAHWEH also anticipates the argument of, “but we are your people. You chose us. We’re special.” Not really, He draws some comparisons from the nations.

Amos 9:7

““Are you not as the sons of Ethiopia to Me, You sons of Israel?” declares the LORD. “Have I not brought up Israel from the land of Egypt, And the Philistines from Caphtor and the Arameans from Kir?”” (NASB 2020)

So, the argument from Israel is, “God, you brought us up from Egypt, we’re special.” Here this assumed special status is dealt with.

The Lord himself absolutely denies and refutes this assumption of a superior status. In the eyes of the sovereign of history, who has absolute sway over all the nations of the world and personally directs their destinies, Israel has no more initial claim to preference than any other people. (Paul and Cross 1991, 282)

The nation of Ethiopia is no more special than Israel. God is going to act the same to Israel as He does to Ethiopia. To further drive this home, YAHWEH brings up two arch enemies of Israel as additional discussion points.

The Philistines, God was the one who guided their movement into Canaan from Caphtor, more likely an area near the Aegean Sea and Greece. God was behind them coming into Canaan. Well, what about

the people of Syria, the Arameans. God was behind their movements into the area around Damascus from Kir as well. Oh, and they were sent by Assyria back to Kir.

God led them from Kir and He led them back to Kir. Just as God did that to them, He can also do that to you.

Let me get this straight, you guided us from Egypt to Canaan, but you were also guiding the Philistines and the Arameans too?

Surprise. But here is the thing, those nations did not have a special relationship with YAHWEH like Israel did. The covenant set conditions on the Jews, conditions which are now being imposed as reality.

Amos 9:8–10

“Behold, the eyes of the Lord GOD are on the sinful kingdom, And I will eliminate it from the face of the earth; Nevertheless, I will not totally eliminate the house of Jacob,” Declares the LORD. “For behold, I am commanding, And I will shake the house of Israel among all nations As grain is shaken in a sieve, But not a pebble will fall to the ground. “All the sinners of My people will die by the sword, Those who say, ‘The catastrophe will not overtake or confront us.’” (NASB 2020)

YAHWEH continues, since He has His eye on all of the nations of the world, including Israel, He takes special note of those who were sinful.

For our culture today and the pit we find it in, this is not good news just as it was not good news for the Northern Kingdom of Israel. Here is the bad news again.

Amos 9:8a

“Behold, the eyes of the Lord GOD are on the sinful kingdom, And I will eliminate it from the face of the earth...” (NASB 2020)

Notice that the name of the nation is not referenced in the first part of verse 8. The discussion leading up to this was about the nations being no more special than Israel, they will also receive the same attention if they practice wickedness.

Why do we, here in the west, act so arrogantly that we think we can escape the judgement of God? Is it because we think He no longer works that way? We need to look with eyes that see.

The Mississippi River is almost dry from drought right now. A multi-decade drought has virtually made the Colorado River basin just as dry. We hear rumors of pending shortages of different commodities worldwide. Inflation is the highest it has been in decades.

Meanwhile we have learned that the majority of this nation’s believers no longer adhere to a Biblical worldview.

What is needed more than anything else right now are for those who name the name of Jesus Christ to turn back to the Lord in repentance.

We want the nation to turn around, it will but it begins with us.

We want to see morality return to the marketplace, it can, but it begins with us.

We want to see the lost coming to Christ in large numbers, a great awakening in this modern age. It can, but it begins with us.

Instructions God gave specifically to His people Israel.

2 Chronicles 7:13–14

“Whenever I hold back the rain or send locusts to eat up the crops or send an epidemic on my people, if they pray to me and repent and turn away from the evil they have been doing, then I will hear them in heaven, forgive their sins, and make their land prosperous again.” (GNB)

For Israel to be restored, then they would have to take 2 Chronicles 7 seriously. We found out from the book of Joel that Judah, when they were hit with locusts, drought and fire, repented and God showed up in power for them. But first they repented, as a people.

If we took this call of Jesus seriously, and each of us individually turned to Jesus asking Him to restore our first love and remove our selfish indifference, what would happen?

Are we ready to see Him show up in power? As we have seen, He is more than ready to show up, it truly is in our court just as it was in Israel’s.

As we see from verse 8, God knows, and He sees the conduct of the sinful kingdom or nation. The history of the world is littered with the dead bodies of nations, kingdoms and rulers who dared to live wickedly.

Any and every nation that chooses to live a sinful lifestyle, no matter their history or where they have come from, they are condemned to be eliminated from the face of the earth.

- Imperial Japan
- Fascist Italy
- Nazi Germany
- Soviet Union
- Cambodia
- Albania
- Communist Eastern Europe

Those we see and heartily agree with, but what about nations in the west today? Those that have become purveyors of all that God holds to be an abomination.

But what about all of the people? The governments are gone, but a remnant survived in each case.

Amos 9:8

“Behold, the eyes of the Lord GOD are on the sinful kingdom, And I will eliminate it from the face of the earth; Nevertheless, I will not totally eliminate the house of Jacob,” Declares the LORD.” (NASB 2020)

All nations that violate Yahweh’s moral order will be judged. Either option regarding the target of destruction (Israel or any nation) makes sense literarily and theologically. (Carroll R. 2020, 499)

The nation of Israel, the King, the ruling elite, the crooked judges, the military, the merchants, the religious elite, they will be destroyed. That is the idea of nation, all the governmental infrastructure will be eliminated. But not all the people.

For clarity though, God adds a note about just who among the people will be counted as part of the remnant and not judged.

Amos 9:9–10

“For behold, I am commanding, And I will shake the house of Israel among all nations As grain is shaken in a sieve, But not a pebble will fall to the ground. All the sinners of My people will die by the sword, Those who say, ‘The catastrophe will not overtake or confront us.’” (NASB 2020)

Israel will go into exile. They will be spread out across the globe. The impact will be purifying for the people, the refuse will be gone, but the good grain will remain. What remains will be the Godly remnant. Not one granule of good grain will be lost.

The historical realization or fulfilment of this threat took place, so far as Israel of the ten tribes was concerned, when their kingdom was destroyed by the Assyrians, and in the case of Judah, at the overthrow of the kingdom and temple by the Chaldeans; and the shaking of Israel in the sieve is still being fulfilled upon the Jews who are dispersed among all nations. (Keil and Delitzsch 1996, 220)

We are done with the bad news. Now comes the outstandingly exceptional news.

Amos will deal with five things about the coming day of the Lord in the last five verses:

- The king (11),
- the nations (12),
- the earth (13),
- the people (14)
- and the land (15). (Motyer 1984, 201)

Amos 9:11–12

“On that day I will raise up the fallen shelter of David, And wall up its gaps; I will also raise up its ruins And rebuild it as in the days of old; So that they may possess the remnant of Edom And all the nations who are called by My name,” Declares the LORD who does this.” (NASB 2020)

Amos takes us to the future. This is a future that has not only begun, but one we are still looking forward to as well.

This prophecy was recognized by James as one already having begun with the intake of Gentiles into the church. From the LXX.

Amos 9:11–12

“On that day I will raise up the tent of David that has fallen, and I will rebuild its things that have fallen, and I will raise up its things that have been destroyed, and I will rebuild it just as the days of eternity, so that the remnant of the people, and all the nations upon whom my name was invoked upon them, will search for me,” says the Lord who is making these things.” (Brannan, et al. 2020, Amos 9:11-12)

In the early days of the church, there was council held in Jerusalem to discuss circumcision, gentiles, Jews and the future of the church.

Paul and Barnabas were seeing so many gentiles coming to the Lord, and getting such sever push back from some of the saved Jews, that the leadership needed to seek the Lord on the topic of circumcision and other constraints placed on the Jewish people by the law.

Gentiles were receiving the Holy Spirit and doing mighty works for God as a result. What the saved Jews experienced; the gentiles also experienced. Then came the signs and wonders.

Acts 15:13–20

“After they stopped speaking, James replied, “Brothers, listen to me. Simeon has explained how God first concerned himself to select from among the Gentiles a people for his name. The words of the prophets agree with this, as it is written, ‘After this I will return, and I will rebuild the fallen tent of David; I will rebuild its ruins and restore it, so that the rest of humanity may seek the Lord, namely, all the Gentiles I have called to be my own,’ says the Lord, who makes these things known from long ago. “Therefore I conclude that we should not cause extra difficulty for those among the Gentiles who are turning to God, but that we should write them a letter telling them to abstain from things defiled by idols and from sexual immorality and from what has been strangled and from blood.” (NET 2nd ed.)

Messiah has come, the raising up of “the fallen shelter of David” signifies the bringing in of the Messiah. The perfect mediator and the perfect King.

This refers to God’s time, that is, it alludes to God’s ideal beginnings with the Davidic dynasty (cf. 2 Sam 7) before the sin of God’s kings thwarted God’s plans. (Jeremias 1998, 167)

Once that has taken place and Messiah is on the throne, there are those gentile nations who have also become His. Therefore, James pointed to this as having already begun to be fulfilled in Acts 15.

Amos 9:13–15

“Behold, days are coming,” declares the LORD, “When the plowman will overtake the reaper, And the one who treads grapes will overtake him who sows the seed; When the mountains will drip grape juice, And all the hills will come apart. I will also restore the fortunes of My people Israel, And they will rebuild the desolated cities and live in them; They will also plant vineyards and drink their wine, And make gardens and eat their fruit. I will also plant them on their land, And they will not be uprooted again from their land Which I have given them,” Says the LORD your God.” (NASB 2020)

In the Kingdom age, with Messiah on the throne, there will be agricultural production such as never seen before in the history of the world.

The crops will be so large and abundant, and the growing season so extended, that there will now be overlap between harvesting a crop and setting out the crop for next season. All of the land is now arable and can be used for crops, including hills and other areas which may have been marginal in the past.

The eschatological formula here introduces a superlative picture of fertility in agriculture which would have set to watering the mouths of all the ancient hearers whose survival, like that of many of their modern counterparts in the third world, depended literally on the season-by-season regularity of crops. The storage system was primitive, the arable land limited, the water supply unpredictable. It took virtually all the time and effort of those who worked the land just to survive, let alone to set aside a surplus for an unrainy day. No prophecy could have been more welcome. (Hubbard 1989, 257-258)

Wine production will become a year-round proposition with the hills producing so much that they will be “drip” with juice.

At the same time, His people will be returning from wherever they have been living. The picture is one of all of the Jewish people coming into the land to live there.

So many will be returning that the old cities will have to be rebuilt. Cities that are ruins today will not be in the future.

With Messiah on the throne, there will be no more exile or even a threat of exile. “The new element here is the explicit assertion that the punishment of expulsion from the land will never again take place. This promise renews the original gift. It is the land, that “which I have given them,” from which Israel shall never again be taken away.” (Wolff 1977, 354)

After all of the warning about impending doom, Amos ends on a note of how glorious the future will be when Messiah is on the throne. Everything reverses. Blessings indeed become the order of the day.

This is the future that the remnant has in store. Here is the thing, God is the one who be doing all of this. He is the one who rebuilds the Kingdom, something being fulfilled right now. He is the one who brings in the gentile nations, also being fulfilled right now.

What is promised by a promise keeping God, abundant blessing.

This is a promise He makes to all of us who choose to accept His free gift of salvation.

As the church, we will be privileged to see this day in the not too distant future, when Messiah returns and sets up His kingdom here on earth.

If you do not know Him, now is your opportunity to make sure you have a reservation.

It isn't hard to do either.

Romans 3:21–24

“But now God has shown us a way to be made right with him without keeping the requirements of the law, as was promised in the writings of Moses and the prophets long ago. We are made right with God by placing our faith in Jesus Christ. And this is true for everyone who believes, no matter who we are. For everyone has sinned; we all fall short of God’s glorious standard. Yet God, in his grace, freely makes us right in his sight. He did this through Christ Jesus when he freed us from the penalty for our sins.” (NLT)

Romans 10:9–13

“If you openly declare that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For it is by believing in your heart that you are made right with God, and it is by openly declaring your faith that you are saved. As the Scriptures tell us, “Anyone who trusts in him will never be disgraced.” Jew and Gentile are the same in this respect. They have the same Lord, who gives generously to all who call on him. For “Everyone who calls on the name of the LORD will be saved.”” (NLT)

ABC's of Salvation

- A. Acknowledge that you are a sinner, tell Him that.
- B. Believe that Jesus died on the cross for our sin and that He rose from the dead.
- C. Confess that Jesus is Lord. Tell someone about what you have done.

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